THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 38. Vol. XXXI. Saturday, September 18, 1869. Price One Penny.

DISCOURSE BY PRESIDENT GEO. A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JULY 25, 1869.

REPORTED BY DAVID W. EVANS.

(From the Deseret News.)

[CONTINUED FROM PAGE 590.]

FROM the organization of the church up to the death of Joseph the people had purchased a great quantity of land; in the State of Missouri they paid the Government of the United States 318,000 dollars for land, the most of which they still own. They were driven from this land because it was said that they preached and practiced a strange religion. The leaders of the mobs, themselves, acknowledged that there were no legal grounds for their persecutions; and Danl. Dunklin, the Governor of Missouri, declared in one of his communications that the Constitution and laws of the State were ample for the protection of the "Mormons," but the prejudices of the people of the State were so great that it was useless to attempt to enforce the laws. There is one comfort, however, in reflecting upon these things, and that is, that whenever that glorious day arrives in which the Constitution of the United States becomes the supreme law of the land, and is respected as such, the Latter-day Saints can return and again inhabit and enjoy their homes in Missouri, for Jackson County, Missouri, is the place which God selected for the Centre Stake of Zion, and the day will come when the most magnificent temple ever built on the face of the earth to the name of Jehovah will be built there; and it will be the blessed privilege of the Latter-day Saints, in due time, to perform this work.

The death of the prophet and patriarch was, of course, a great blow to the feelings of the people; and it was believed throughout the world that it would put an end to the organization of the church. Men in high places sent gifts congratulating each other on their death; thanks were returned in the pulpit that these false prophets had been destroyed. Many acknowledged that their murder was an outrage upon the laws of the country, and discreditable to the State, but then it was a good thing they were dead. It, however, proved that the death of individuals was not the death of an organization or the destruction of a people. The work which Joseph had commenced was continued by his followers. Previous to his death it had been revealed to him, and he had told the brethren, in so many words, what was to befall him. He had designated the men to bear off the work. He had completed the organization, administered all the ordinances, and borne testimony to the Saints, and thousands were witnesses that upon the head of Brigham Young and the Twelve Apostles was laid the responsibility to go forth and carry on the work which he had commenced and the foundation of which he had so gloriously laid. His death rendered him a martyr, for it

was well known that he was arrested on a trumped-up, fictitious charge, one on which his accusers dared not risk an investigation, knowing that he would be discharged. The result was that thousands and tens of thousands who had before looked on with the idea that he was a master spirit, and that he could preach doctrines and principles in a wonderful manner, now began to feel that there was a sanctity connected with him, and from being simply lookers on many became believers.

At the time of his death the Saints were engaged in building a temple, the pattern of which was given by revelation, and which they were commanded to build. They laboured to complete this temple, and when it was discovered that the people were not broken up after their prophet's death, as had been anticipated, organizations were again formed for their destruction. These organizations commenced their attacks on the scattered settlements, burning the houses of the people and inflicting personal violence upon them. In one week they burned about 175 dwelling houses with their stacks, barns, and other property. While doing this they sent abroad to the world the intelligence that the "Mormons" had made an attack on the other citizens. There being no resistance offered by the Saints, of course the truth of the matter soon became known, and the sheriff of the county issued orders calling forth a posse to put a stop to these burnings. No sooner was this done than an army was marched into the neighbourhood; but no attempt was made to arrest the house burners. A sham trial was held over four or five of the men engaged in the murder of Joseph and Hyrum Smith, but they were acquitted. In fact during the time that intervened between their examination and trial, they were allowed to go at large on their own recognizance, only a thousand dollars being required; and at the time of the trial, as it was termed, they were honourably acquitted, although it was very well understood by jury, witnesses, court and spectators that these men were guilty of the murders, and had taken a leading part in all the acts of violence, oppression, and injustice against the Latter-day Saints, in Illinois; but not one of them, nor any who ever took part in any of these outrages were punished.

After this house burning had been stopped a convention, representing nine counties, was held at Carthage, at which it was resolved that the Latter-day Saints could not remain in Illinois, and Thomas Ford, then Governor of the State, informed them through Hon. Stephen A. Douglass and Gen. John J. Harding that it was impossible for them to remain in the State. We then wrote letters to the Governors of every State in the Union, except Missouri; also to the President of the United States, asking for protection in these States. The letters were no doubt received; an answer was received only from Governor Thomas Drew, of Arkansas, recommending the Latter-day Saints to settle in Oregon Territory. An arrangement was made with the mob that the Saints should leave Nauvoo and vicinity in a reasonable time, on condition that mob violence and vexatious law suits should cease, and that assistance should be rendered them to dispose of their property. Notwithstanding this agreement mob violence was renewed.

In the midst of winter, about the 6th of February, 1846, the grand exodus, which brought us to this place, began. The people commenced crossing the Mississippi River with ferry-boats; but in a few days the river was frozen so that hundreds and perhaps thousands of wagons passed over on the ice. We continued to move westward, the settlements at that time extending about fifty miles west of the Mississippi river; from that point Iowa was an uninhabited wilderness. No road through it, no trail except Indian trails. We went to work to make a read, and in doing so, during the latter half of the winter, and the spring, we bridged more than thirty streams and made more than 300 miles of road, arriving on the Missouri river not far from Council Bluffs. We built boats and established a ferry near the present City of Omaha about the 1st of July, 1846. On our journey from Iowa we had made settlements at two different points, broke a thousand acres of prairie land and planted it to grain

for the benefit of those who should follow after.

It was at this point that we were met by Capt. James Allen, a United States officer, by whom a requisition was made upon us for 500 volunteers. The companies furnished the volunteers, although they could be ill spared under the circumstances. They were made up in four or five days, and set out on their line of march on the 16th of July, 1846, to aid the United States in the war with Mexico. They marched to Leavenworth and received their arms, and then marched from that point across the country to Santa Fe, and from Santa Fe made a new route to San Diego, the whole journey being some 2050 m les. It was one of the most remarkable marches of infantry on record; it is declared by some that history may be searched in vain for its equal. These men were discharged, after one year's service, 2000 miles from the place of enlistment, without rations or means of transportation to take them to their families. Their services, however, were every way satisfactory to their country, and the influence of their conduct on the people of California, where they were stationed, did much in after time to give character credit to the American people. This band of volunteers also commenced the manufacture of brick there. The first brick kiln ever burned in California was burned by Philander Colton, one of this body of men, who furnished brick for a public building in San Diego. At the request of the Commander-in-chief of the American forces in California, a company of this battalion re-enlisted for six months; when peace was restored, their services were no longer needed. While making preparations to return home they discovered gold, and opened to the world a new field of enterprise and adventure. They made their outfit and returned, a small portion of them meeting their families at this place; but the great body of them had to go back to the place of enlistment in order to find their families and gather them up here.

The winter of 1846, with the Saints, was one of privation and suffering. They were located on the Missouri River, both on the east and west sides, the main body being at a place now called Florence, Nebraska, which we denominated "Winter Quarters." The scarcity of provisions and the exposure which they had endured, together with the want of vegetable food caused much suffering and many deaths. It was really at times a camp of mourning. But all seemed to have the spirit of God equal to the occasion. In the Spring of 1847 they were ready to renew their efforts to seek a home in the mountains, where they could have a prospect of peace. About the 14th of April 143 men, led by Brigham Young, started in this direction, to seek out a road and find a locality where the Saints could settle. They are denominated the "Pioneers." There was no grass along the Platte River at that period, it being too early in the spring; we fed our animals with the grain we carried with us, and on the bark and twigs of the cottonwood trees for some two hundred miles before we could get any grass. We had the road to make, for we took a route that had never been traveled. We had no pilot; no man who had ever been over the road was with us. We continued our journey until the 24th of July, at which date we arrived at this point. We were led here by the hand of the Almighty; the Latter-day Saints were guided to this point by revelation. When we reached here the place looked very much like a desert. The ground was bare, dry, and dusty; there was nothing that appeared inviting, but we had the hope that it would take our enemies some time to come here to trouble us. We could certainly have the privilege of building houses and living in them awhile before a mob could come to disturb us, for it would take them as long to cross the sage plains as it had taken us.

All the way here, while journeying, we were examining the route critically, for the purpose of seeing where a railroad could be built. We then expected that within ten years the work which has proved to be the work of twenty-two, would have been accomplished, and that a railroad would have been built across the Continent. In this we were about twelve years mistaken.

[TO BE CONTINUED.]

CAN'T ALLOW IT.

THE canny and soberminded Presbyterians of Auld Scotia have recently suffered somewhat from a disturbance of their mental equilibrium by an invasion of their rights, of the nature of a woman's rights adventure. It appears that Miss Smiley, from Baltimore (of course she came from America), a very accomplished person, visiting Orkney and Shetland, called on Revd. Mr. White, of Harray, by invitation, having been previously introduced to him, spent two days with him, and, in conjunction with her companion, Mr. Fox. of Liverpool, requested to be allowed to conduct meetings in Mr. White's church, which was granted, and the permission was token advantage of.

This caused huge offence to some of the Revd. brethren, and the Free Presbytery were convened at Orkney to consider the case, Revd. John Stewart in the chair.

Mr. Roy wished to introduce a small matter. Then, with true Scotch wariness, the "small matter" was mooted Socratically, by his presenting the following question :—"Was it true that a female (woman he meant) had been officiating in the Free Church of Harray?"

Mr. White did not answer after the Yankee fashion, as he evidently had a right to, by asking, "What kind of a female?" But he very considerately stated the circumstances of the feminine innovation, and gallantly added that he was satisfied that Miss Smiley was sound in the faith and orthodox as to points of doctrine, and he was prepared, like a true and faithful and gallant and chivalrous knight, to vindicate her opinions.

Rev. Mr. Roy, still wary, fought shy of side issues, and put the main question thus :—"Would the Free Church, or would that Presbytery, tolerate female preaching in their churches? The question was not whether any particular lady or ladies should speak the truth, but whether it was agreeable to the custom of the Free Church, and in accordance with Scripture, that females should speak at all." He believed it to be inconsistent and unscriptural, and he gave a sly dig at the culprit by saying "he could not see how Mr. White, who had all along objected to lay preaching, could consistently favour female preaching." Mr. Roy concluded by moving that, "Whereas 'female preaching' has been permitted within two congregations within the bounds, and whereas female preaching is inconsistent with the practice of the church, and opposed to Scripture, the presbytery enjoin on all the brethren within the bounds to discourage this unscriptural course by refusing the use of their churches, and generally by enlightening the minds of their people in the scriptural nature of the Gospel ministry."

Revd. Mr. Robb (we will presume they were all Reverends) seconded the motion.

Revd. Mr. Armour perfectly agreed with the order of the church. But there was an exception to every general rule. The church had given its sanction to laymen speaking in public. In the bounds of their presbytery it was practised, and there was not a single whisper of disapprobation regarding it. The question was whether a woman, a Christian woman, should be allowed to tell them the way of salvation, whether female lips were never to tell the sweet story of the way of salvation, whether it was scriptural for a Christian woman to tell sinners about Jesus. If the negative was right, then the presbytery ought to agree that no female should engage in Sabbath school teaching. He believed feminine teaching was Scriptural and rational. The Scriptures did not disapprobate women opening their mouths in public and declaring the truths of the Gospel. The prophecy of Joel foretold it. Philip's four daughters prophesied, so did old Anna in the Temple, and others.

The Moderator shook his head incredulously.

Rev. Mr. Armour said he might do that. Paul spoke without disapprobation of women praying and prophesying in public, only prescribing that

they should keep their bonnets on. They must have had bonnets in those days, being better off in that respect than the women of to-day. It was talking in congregations, and nothing else, that was condemned. The Corinthian women had fallen into the naughty habit of questioning their husbands in church and disturbing the congregations. There was nothing objectionable in Miss Smiley's ministrations. She was not a blue-stocking. Her addresses accorded with the Free Church doctrines, were admirably suitable, being full of tenderness and power, most excellent characteristics, which the presbytery could hardly object to.

Revd. Mr. Sinclair highly approved of a Christian lady reading and speaking to and praying with some of her own sex, as was done in the "mothers' meetings" held in Edinburgh and elsewhere, for that was Scriptural and was "not usurping authority over man."

After a long discussion Rev. Mr. Roy's motion was carried by seven to two. So Revd. Mr. White stands corrected, Revd. Miss Smiley finds herself convicted of usurpation of masculine prerogatives, and the grave and reverend presbytery breathe more freely and feel much better every way. Scotland cannot pass the Woman's Rights Bill just yet.

THE CHURCH GOING TO THE MOUNTAINS.

(From the Deseret News.)

SALT LAKE CITY,
August 20th, 1869.

Editor *Deseret News*.

Dear Brother,—The following extracts I have taken from Joseph Smith's Journal, kept by his private secretary, Willard Richards:—

"Tuesday, Feb. 20, 1844. I instructed the Twelve Apostles to send out a delegation and investigate the locations of California and Oregon, and hunt out a good location, where we can remove to *after the Temple is completed*, and where we can (like the Israelites) build a city in a day, and have a government of our own; get up into the mountains where the Devil cannot dig us out, and live in a healthy climate, where we can live as long as we have a mind to."

"Wednesday, 21st. The Rev. Mr. De Wolfe lectured in the Assembly Room in the evening. I attended, and after the sermon, at his request, spoke to the people, showing them that to get salvation we must not only do *some* things, but *everything* which God has commanded. Men may preach and practice everything except those things which God *commands* us to do, and will be dammed at last.

"The object with me is to obey and teach others to obey God in *just what He tells us to do*. It mattereth not whether the principle is popular or unpopular, I will always maintain a true principle, even if I stand alone in it.

"At the same hour the Twelve met in my office, and selected eight men to fulfil the exploring expedition I mentioned to them on the 20th, and adjourned to meet at the Assembly Room on the evening of the 23rd."

The minutes of the above-named meeting are as follows:—

"At a meeting of the Twelve, at the Mayor's Office, Nauvoo, Feb. 21, 1844, 7 o'clock p.m., B. Young, P. P. Pratt, O. Pratt, W. Woodruff, J. Taylor, Geo. A. Smith, W. Richards and four others being present, called by previous notice, by instruction of President Joseph Smith, on the 20th instant, for the purpose of selecting a company to explore Oregon and California, and select a site for a new city for the Saints, Jonathan Dunham, Phineas H. Young, D. D. Yearsley, and David Fulmer volunteered to go; and Alphonso Young, James Emmett, Geo. D. Watt, and Daniel Spencer were requested to go. Voted the above persons be notified to meet with the Council on Friday evening next, at the Assembly Rooms.

"WILLARD RICHARDS."

"Friday, 23rd. Met with the Twelve in the Assembly Room concerning the Oregon and California exploring expedition. Hyrum and Sidney present. I told them I wanted an exploration of all that mountain country; send twenty-five men, let them preach the Gospel wherever they go. Let that man go that can raise 500 dols., a good horse and mule, a double-barrel

gun, one barrel rifle and the other smooth bore, a saddle and bridle, a pair of revolving pistols, bowie-knife and a good sabre. Appoint a leader and let him beat up for volunteers. I want every man that goes to be a *king* and a *priest*. When he gets on the mountains he may want to talk with his God; when with the savage nations have power to govern, &c. If we don't get volunteers, wait till after the election. Geo. D. Watt said, "Gentlemen, I shall go;" Samuel Bent volunteered; Joseph A. Kelting, do.; David Fullmer, do.; James Emmett, do.; Daniel Spencer, do.; Samuel Rolf, do.; Daniel Avery, do.; Samuel W. Richards, do."

"Saturday, Feb. 24. Seth Palmer, Amos Fielding, Charles Shumway and John S. Fullmer volunteered, and subsequently Almon L. Fullmer, Hosea Stout, Thomas S. Edwards, Moses Smith, and Rufus Beach, and probably others volunteered to join the Oregon and California exploring expedition."

The foregoing extracts, taken from the journals of President Joseph Smith, set forth clearly the fact that he had an eye to the West.—Yours respectfully,

JOSEPH F. SMITH.

U. P. & C. P. CO.S' INDEBTEDNESS TO THE PEOPLE OF UTAH.

(*From the Deseret News, August* 24.)

PERHAPS on no one point for many years have the people of Utah exhibited more of their characteristic patience and forbearance than in the case of the railroad contracts for grading which they have filled for the Union Pacific and Central Pacific Railroad Companies. Upwards of fifteen months ago a contract was made by the Union Pacific Railroad Company, through its superintendent of construction and engineer, S. B. Reed, Esq., with President B. Young for the grading of a large extent of its line. Considerable anxiety was displayed by the U.P.R.R. at the time the contract was closed to have the work commenced immediately, and the company promised that if the contractor would collect his men and teams, it would have the line surveyed and made ready for the graders within a few days. With this understanding large numbers of men and teams were concentrated on various points on the line; but weeks passed away and still they were waiting for the line to be located.

The non-fulfilment of this agreement on the part of the company was a most serious loss to the contractor and his sub-contractors. It was not only a loss at the time; but it was a cause of incalculable loss afterwards. Many who could have finished their jobs when the weather was favourable were thrown behind, and had to complete them when the expense of grading was very much enhanced by the severity of the weather. The tools, also, which had been promised by the company, were not forthcoming by the time stipulated, and many of the sub-contractors were put to serious inconvenience and heavy expense to obtain the necessary implements to keep their teams and hands employed. But, notwithstanding all these disadvantages, the contractors kept steadily at their work. Every one felt that the reputation of the people of the entire Territory was to some extent in his hands. If he did his work well, they would get the credit; if he failed to fulfil expectations, they would be blamed. So every man was put upon his mettle to do his work in a satisfactory manner and by the time desired by the company. And it was acknowledged by every railroad man, and every traveller capable of judgment who passed over the road, that on no part of the line from Missouri to the commencement of President Young's contract, was there any grading to compare for completeness and finish with that done by his sub-contractors.

The people of this Territory may well be proud of their share of the grading of the great continental highway; for their work will bear the closest scrutiny, and their patience, perseverance, sobriety, language, and general demeanour while on the line were such as to extort praise from all who were brought in contact with them. When the distance graded, including that done on the two lines from Ogden to the Promontory, by

various parties of our people on the two roads, is reckoned, it will be found to be but little, if any, short of four hundred miles; and in grading this amount of road, we have never heard that either company has expressed any other feeling that one of satisfaction at the manner in which the work has been performed.

At the time the contract was made with the Union Pacific Railroad it was clearly understood, and so stated, we believe, in writing, that everything due on the work should be promptly paid when the grading should be finished and accepted. Relying on this agreement, and thinking themselves perfectly safe, hundreds of men, sub-contractors and others, incurred debts to carry on and complete their jobs. Farmers, merchants, bankers, and people of all classes, when they knew that the money was coming to work-people from the company, let them have money, goods, grain, and other means without the least hesitation, calculating confidently on being paid when the grading was accepted. All felt sure that the money would be paid by the Railroad Company according to agreement as if they had it in their hands, and they made all their arrangements accordingly.

The last tie was laid and the two lines were connected on the 10th day of last May. Previous to that date the grading had been finished and accepted. But if any cause for delay in making the final payments for the work existed previous to that memorable event, they ceased then. The road bed was graded, the ties and rails were laid, and the cars were running, bearing passengers and freight from one ocean to the other, but the people were not paid. And from that day until the present, though the claims have been pressed, they yet remain unsettled. The Union Pacific Railroad Company owes to the people of this Territory *upwards of a million of dollars* for the grading of its road.

Though we have dealt more particularly upon the contract with the Union Pacific Railroad Company, our remarks are equally applicable to the Central Pacific. The latter company has also failed to fulfil its agreement and keep its faith with its contractors in this Territory, and though it does not owe so large an amount as the U.P.R.R., the people who have worked on its line are seriously distressed for their pay, and the entire community is embarrassed in consequence.

We have not touched upon this subject previously in our columns, hoping that these companies would yet, with all their slackness, make the *amende honourable* and, as far as it was in their power, fill their contracts and agreements. But now forbearance ceases to be a virtue. The situation of affairs here at the present time demands that there should be some plain talking on this subject. If the credit of the people is endangered, or if our business men fail to meet their engagements, ordinary justice requires that the cause of this should be known. A moment's reflection will convince every person that the withholding of a million and a quarter of dollars from a community no larger than ours must produce serious loss, embarrassment and distress. Had there been no hopes of pay held out, the consequences would not have been as serious as they are, for every man would then have known what to depend upon, and would have arranged accordingly. But, as it is, there is not a business man in the country who is not affected, and some very seriously, by the failures of these companies to pay for their work, and hundreds of poor men are literally destitute of the necessaries of life for the want of the money which they worked hard to earn. We know of sub-contractors who have stripped themselves and run heavily into debt to pay their hands. We do not believe that these roads could have been travelled in safety in any other State or Territory, if the companies running them had treated the settlers as the U.P.R.R. and C.P.R.R. have treated the people of this Territory. Their conduct is utterly indefensible, and is unwise and unjust in the highest degree. It is unwise, because it is not to the interest of any railroad company to oppress and outrage a community upon whose favour it is dependent for traffic, or to leave the workmen who have built the road exasperated for the want of their pay. Its injustice is so apparent that it needs no comment.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 18, 1869.

HOW THEY GO NOW.

THE Saints who emigrate now to Zion have a great deal to be thankful for. The tedium and privations of the journey are marvellously diminished, and the time occupied therein is very materially abridged. It is true the highway is not yet cast up in the great deep, for the ransomed of the Lord to pass over, but a highway has been cast up in the desert, all the way to Zion, so that the journey can be made overland with great speed and pleasure.

In crossing the ocean, too, marked improvements have been effected. Instead of going in sailing ships, which we hope never will be again, the Saints now go in commodious steamers. Sailing vessels are very interesting things to look at, but not quite such interesting things to be in. The journey hence to New York now occupies eleven or twelve days by emigrant steamers, whereas by sailing ships it would occupy from a third to a half, and occasionally nearly the whole, of that number of weeks. That is a great difference, and, what is better, is a difference very favourable to the Saints, which is a great blessing to them, but which perhaps only those who have experienced both methods of voyaging can fully appreciate. Not only is the voyage so much shorter than formerly, but it is in many other ways far more agreeable. The accommodations on board the steamships are more roomy and airy and cleaner. Much better attention is paid to the emigrants. The conduct of officers and crew is more decent, respectful, and courteous than is apt to be the case on a sailing vessel. The provisions furnished are much better and more abundant. They are served ready cooked upon the table. Anybody who wont eat good food when it is well cooked and put on the table before him, must be either sick, or sulky, or lazy, or very unreasonable indeed, and in either case he is a rather unfortunate mortal. One trip across the plains by ox-team or handcart would be likely to cure him.

When you are in a steamship you feel in large part independent of the winds, and that is a great relief to a landsman at sea. You entertain a sentiment of pity as your good steamer rushes swiftly along, ten or twelve miles an hour, in a calm, past the luckless sailing vessel, which lies as helpless as a log, waiting for upspringing breezes, or, when winds are unfavourable, tacking about, this way and that way, baffled though indefatigable in its efforts to make headway worth speaking of.

As to the land journey, that occupies about a week from New York to the Salt Lake Valley, and, when the Utah Central Railroad is finished, to Salt Lake City, which, however, is now only a day's journey from the railway. A week now to travel all that distance, nearly as long as the sea voyage, and which formerly occupied three or more months. No tedious travelling by

ox-team, no laborious dragging of handcarts now. The emigrant Saints jump on a railway train, pass swiftly through the heart of the United States, their attention is agreeably occupied by the new, attractive, and diversified scenery, and before they are aware they are set down on the banks of old Weber and near the shores of the Great Salt Lake of the Great Basin of North America. The whole journey from Liverpool, a fourth of the circumference of the earth, is accomplished in three weeks, so rapidly that the emigrating Saints are apt to wonder whether or not it is all a dream, rather than the sober reality.

This swift and easy travelling is a great blessing, and should be a cause of much thankfulness. One thing, however, there is about it, and that is, it affords very little opportunity for the trial of one's patience. The old system of journeying across the plains furnished abundant and admirable opportunities for the trial of one's patience, and one's faith too sometimes, for the journey in that style seemed to turn everybody inside out, and everybody outside in, and manifest exactly what manner of men and women they were, when in very trying circumstances, and the manifestations sometimes were very extraordinary and surprising.

As the Lord does not try the faith and patience of the Saints in that way now, He may be trying some of them a little more in these old countries by allowing more delay than is agreeable as to the time for their escape from Babylon. Never mind, brethren and sisters, it will be all right, and it is comforting to remember that if you wait here, you will not wait on the plains as once was the case, but that when you do get started, you will "go a kiting," that is, make a speedy and pleasant journey all the way through. Having a few more months' tedious experience here, instead of on the plains, may not seem very sweet to you, but after all we individually would decidedly prefer it, and we have tried both.

One highly important point we had almost forgotten, and if we had quite it would have been an unpardonable omission. This swift journeying is an especial blessing to the sisters. Here in these musty, tied-up, dried-up old countries a surplus of women is complained of. We never heard of such a thing at Salt Lake, and there such is not the case. There is no surplus there, and never will be any. Women are of too excellent a nature for there ever to be a surplus of them where the men appreciate their worth, as is the case over yonder. That men here should complain of a surplus of women is a very flattering compliment certainly to the fair sex. It is as good as saying that so many of them ought never to have been born; that their coming into this world was all a mistake, a very serious mistake; that men have become so narrowminded, and their capacities have become so dwarfed, that none of them can take care of more than one wife, and not half of them have either the ability or inclination to do that. Indeed this surplus talk is impious, for it is charging God with folly in creating more women than are necessary, more than the men of Christendom know what to do with, except to destroy them out of the way. Such sentiments are a sign of a very stolid understanding and an execrable taste. That a surplus of women should never be dreamed of by the men of Utah is rather a sign of intelligence and refinement, of proper appreciation of the beautiful, the pure, and the good, and of a perfectly correct taste. Surplus indeed, as if it were possible that there could be a surplus of any kind of bright and beautiful beings in this world.

Well, these poor, neglected, not wanted, sadly in the way, but interesting

and beautiful flowers of creation, by this brief and agreeable journey, are suddenly transferred from a most perplexing state of society, where they are not at all needed, where their presence is a lovely but puzzling superfluity, and wherein they may well but hopelessly cry out, "O dear, when shall I get married?" to a much more congenial state, wherein they can soon find a satisfactory answer to that momentous question for themselves. Not that marriage is everything to a woman, but it is a great deal to her. Isn't it? It is an important point which every true woman desires to have once and well and happily and permanently settled, and without heart-aching delay too. It is the foundation of a great deal more than we have time to talk about now.

J. J.

ORGANIZED EMIGRATION.

ENGLAND and some other nations of Europe are rich in the most valuable of all productions—human beings, men and especially women and children, men and women more or less honest, capable of labour, and willing to labour steadily to support themselves and those dependent on them, only granting them the privilege of opportunity to labour with the prospect of enjoying the fruits thereof. America, on the other hand, in view of her immense area and inexhaustible resources, is poor in the number of her inhabitants. She desires to increase their number faster, much faster than can be done in the natural way. Europe offers her ready-made human beings, of both sexes and all ages. The more thinly peopled of the United States are particularly anxious to have these human beings, ready born and brought up and accustomed to labour, but the question is as to the best mode of getting this transfer made speedily, that the untilled millions of acres, the undeveloped mines, with the many consequent businesses, may be operated upon and in and made productive. The western States and Territories, several of them, manifest considerable interest in this matter, and some of them have done something to call the attention of foreign nations to the advantages of emigration to America, to encourage it, and to accomplish it, also the formation of new settlements and the building of new towns and cities, systematically and with a satisfactory degree of prompt effectiveness.

In this connection, the emigration of the Latter-day Saints has frequently been referred to as a very useful precedent and example. Lately, Dr. Latham, surgeon of the U.P.R.R., who visited Salt Lake a short time back, writing to the Omaha *Herald* and citing the example of our system of organized emigration as one worthy to be followed by Nebraska and Wyoming, says—

I am sure that all persons who have seen Utah and its pathless plains will agree with me that nothing short of just such a united effort would have met and overcome such gigantic difficulties as the Mormons did, and succeeded in building up an empire in a wilderness as they have done. Why should not we profit by the lesson? Why should not all immigration be organized? Hundreds of millions of acres of land are to be settled yet by millions of people, who can succeed by a united effort incomparably better than by inexperienced and single movements. The broad fertile prairies along the U.P.R.R. and elsewhere in Nebraska could be advanced ten years in wealth, population, and in her general material progress by a "Bureau of Statistics and Immigration,"

which shall have the means to carry this thing into effect. So with Wyoming, where I hope to see such a measure recommended by Governor Campbell and adopted by our first Legislature.

The *Herald*, however, commenting on the Doctor's proposition, is by no means sanguine that the Nebraskans have either the knowledge, ability, or integrity to take advantage of the admirable precedent which the Mormons have established. Rather dolefully that paper says—

We have long felt the necessity which the Doctor thus urges, but in a State like our own, ruled as it is by the feeblest men among us in nearly every branch, we need not expect anything. There are but two or three men in any department of its Government who have sense enough to go in when it rains, saying nothing about having the ability to even imitate the wisdom of the Mormons, or anybody else.

The Doctor and the *Herald* man are not the only gentlemen who have commended the Mormon system of emigration. Its superiority in many ways has been generally acknowledged, and for the benefit of the public we will just tell briefly how it is done. In the first place, we send Elders among the people to preach the Gospel of Jesus Christ, the first principles of which are faith in God, repentance of all sins, baptism for the remission of sins, the laying on of hands for the Gift of the Holy Ghost, gathering together at the place which God has appointed that they may become His peculiar people, marriage of marriageable men and women, the fulfilment of the first great command to increase and multiply and replenish the earth, and, in short, living by every word which proceeds from the mouth of God and concerns them.

These essential preliminaries being faithfully attended to, so far as circumstances render advisable, it will be readily seen that the people so believing and obedient are imbued with the spirit of the gathering, or, in other words, they desire to emigrate from the land of their nativity or residence and assemble at the headquarters of the Church of Jesus Christ of Latter-day Saints, at Salt Lake City, Utah, United States of America, where they can more fully learn and obey the commandments of the Lord.

Now, then, we have come to the actual operation of emigration, which is done by direction of the President of the Church, and always, if possible, in organized companies, each with its President and other necessary officers, which organization is maintained for the common good of the emigrants, so far as is advisable, all the way by sea and by railroad to Salt Lake Valley. Every one is expected to pay his own fare, if able, unless some one chooses to pay it for him. Those who are unable, and are considered worthy, are assisted by a fund, created by public and private donations, or are sent for by their friends and the fare is paid by them. Those who are helped, are expected to repay the amount as soon as they are able.

When arrived in Salt Lake Valley, the Bishops and other Church officers are ready with cooked provisions and wagons to receive the companies and distribute them in different portions of the Territory, as may appear most advisable, or as the emigrants may choose. Frequently relations or friends of the emigrants meet their relations or friends at the railroad and take them home, saving the Bishops the trouble of looking after so many.

This is how it is done, and it works well, works like a charm. The emigrant Saints go along on their journey quietly, peaceably, comfortably, and enjoying

much pleasure. This system is so successful that notices like the following, from the *Omaha Herald*, are not infrequent :—

It would be making a safe assertion to say that Brigham Young is not only doing more than any individual, but more than any organization in the United States in populating and developing our territorial possessions. He has missionaries scattered throughout nearly all the densely peopled countries of Europe, who preach Mormonism and emigration at the same time. The richness of Utah and the views of Joseph Smith are unfolded in the same discourse, and the glories of Zion and Salt Lake City are dwelt upon with almost equal fervour. As a consequence we find that the people who profess Mormonism in the Old World, are almost unanimously desirous of reaching the country in which dwells their spiritual head. Another instalment of the "happy deluded," four hundred strong, arrived in Omaha yesterday morning. Agent Dusenbury accompanied the emigrants from New York to this point. Here they were placed in charge of the Rev. John E. Pace, a returning missionary from England. They left for Salt Lake City by a special train at noon yesterday.

Now those people who may be desirous to follow the example of the Mormons in their excellent and successful systematic organized emigration are welcome to the information above given, and we hope it will be useful to them. But they should particularly remember the preliminaries as well as the other details. They are not numerous anyhow, but they are very important. Don't begin with deceiving and cheating one another, quarrelling and fighting, overreaching each other, furtively appropriating one another's property, debauching or running away with one another's wives or daughters, and committing all sorts of folly and wickedness. That is all wrong, and it wont do. No system of emigration would be satisfactory under those conditions. Don't forget the preaching and obeying of the Gospel. That is essential to the best results and the most gratifying success. Some people may be inclined to let the Gospel portion slide and adopt the other minutiæ. It is doubtful, to say the least, whether they will succeed very well that way. We are satisfied they wont. But we are willing that they should make the experiment, and satisfy themselves. For our own part, we are perfectly convinced that we have hold of this emigration matter right end foremost, that is, setting the preaching and obeying of the Gospel first, for that brings together the greatest amount of the best material to work with. Securing so much of the best, we can well afford to leave the inferior material behind. Anybody else is welcome to it. We don't want it.

J. J.

A COMPANY OF SAINTS will leave Liverpool on the 6th of October, on the steamship *Minnesota*, composed, like the one that will leave on the 22nd of September, exclusively of those who have sufficient means of their own to pay their way through to Ogden, and those who will be notified by letters from this Office, as not the least assistance can as yet be extended to any one, nor is it now known how soon there can be. This Office has so far fulfilled to the letter every promise it has made to assist, it never having promised assistance, only when and so far as it might have means therefor, which this season has been none at all, except through a mistaken application of a certain sum. Circumstances not necessary to mention, but over which we had no control, and which of course were outside of any responsibility on our part, have occasioned this,

and we have to share in the disappointment, that may here and there occur, with all possible patience, and not in the least slacken in well-doing, but rather renew our faith and diligence, for the Lord has signally blessed this season's emigration, to our certain knowledge. Those wishing to go on the 6th of October are requested to forward their names and ages as soon as possible, and to be in Liverpool by the 5th of that month. As they arrive in this town, one of each party is requested to come directly to this Office, prepared to settle for their tickets, and receive instructions about luggage, &c. It is still advisable that none go, except those who are prepared to go through.

OUR DISTINGUISHED VISITORS.

LATE on Saturday evening the joint Congressional Committee on Retrenchment, accompanied by a number of invited guests, reached this city in three special coaches. The members of the committee consist, on the part of the United States Senate, of Hon. James W. Patterson, of New Hampshire, Hon. Carl Schurz, of Missouri, and Hon. Allen G. Thurman, of Ohio; on the part of the House of Representatives, Hon. M. Walker of Ohio, Hon. J. R. Reading, of Pennsylvania, and Hon. Jacob Benton, of New Hampshire; also D. F. Murphy, Esq., Clerk of the Committee, and J. I. Christie, Esq., Sergeant-at-Arms. The committee was accompanied by Hon. A. G. Cattell, U. S. Senator of New Jersey, Hon. J. S. Morrill, U.S. Senator from Vermont, and a number of ladies and gentlemen. Yesterday the party attended the morning and afternoon services at the Tabernacle, and to-day they visited President Brigham Young, took a walk round his grounds, and were shown the method of irrigation practised here, in which they manifested much interest. Accompanied by a number of our leading citizens, they also visited the Tabernacle, the Theatre, the City Hall, and other places and objects of interest in our city, expressing much pleasure in what they had noticed in our midst since their arrival. This afternoon they again started on their journey westward to San Francisco. We learn that their journey has been a very pleasant one thus far, and we hope its pleasures may continue to the end.—*Deseret News*, Aug. 23.

UTAH NEWS.

WE glean from the *Deseret News* to August 27, the following:—

Excursion tickets from Promontory to Sacramento and return, were issued for the California State Fair.

The irrepressible George F. Train was in the City, expecting to lecture in the Theatre.

The *News* advises the people of Utah generally to secure a supply of breadstuffs while it is plentiful and cheap.

The ladies and gentlemen of the Tabernacle Choir and the members of the Theatre Orchestra and of Captain Croxall's Brass and Major Huntington's Martial Bands had a pic-nic and general good time at Calder's Farm, August 24.

Honourable Senators, Generals, Colonels, Captains, 'Squires, Judges, Presidents, Directors, Agents, and all sorts of dignitaries were still plentiful visitants at Salt Lake. In fact, Salt Lake City has been more honoured the present season by visits of distinguished persons than perhaps any other city on the American continent.

Postmaster A. W. Street informs the *News* that the Postmaster General has selected the Salt Lake City Post-office, with others, for the issue of postal orders for sums payable to beneficiaries in Switzerland by the Post Department of that country, and for the payment of orders for sums remitted from Switzerland through the "Exchange" Post-office of New York.

"Operator," writing from Mount Pleasant, San Pete county, August 18, says, Bishop Seeley arrived that day with a company of emigrants. The band and a large number of citizens went to meet them, and accompanied them to the hall, where a nice dinner had been prepared, to which they were invited, and everything was done to make them feel they were welcome. Notwithstanding the heavy damage done by the grasshoppers, the wheat crop was more abundant than ever before. Reynolds and Co.'s new and large grist mill was raised on the 17th, and would be running in the fall.

Elders Israel Evans and N. C. Murdoch, writing from Polk City, Polk county, Iowa, August 9, say they left Salt Lake Valley for Omaha July 23, thence went to Polk City, where they were made welcome by Brother Beebe and family. Three meetings were held there and two at a school-house four miles away, the houses being filled with attentive listeners. Arrangements were also made to preach in a hall at Desmoines. There was considerable inquiry, and the people seemed to be anxious to learn of Utah and her inhabitants.

Brother Charles D. Evans writes that the Springville Female Relief Society held a meeting August 10, when addresses were delivered by Bishop A. Johnson, C. D. Evans, Cynthia Clyde, Hannah Harrison and Mary Johnson; the subjects spoken upon being "The Encouragement of Home Industry," "The Proper Training of Youth," "Social Economy" and Woman's Influence in Society." By unanimous vote the following was adopted as the motto of the Society: "Springville Female Relief Society. She stretched out her hand to the poor; yea, she reached forth her hands to the needy."

Henry Eyring, Esq., writing from St. George, says—"To give you an idea of our summer temperature, based upon daily, regular observations, I subjoin the following:—Average temperature at St. George for the month of July, 1869, and up to date: At sunrise 77½°; at 8 a.m. 88½°; at 12m. 103½°; at 2 p.m. 105°; at sunset 88½°. Highest temperature during the above period 117 degrees, which is the highest I believe ever observed in this locality. No rain has fallen since May 24th, with the exception of a few very slight showers, which in the aggregate would not amount to one-fourth of an inch of rain."

The first Annual Catalogue of the Officers and Students of the University of Deseret has been placed on our table. To ourselves, and we believe to every parent in the Territory, this is a most interesting and opportune publication, containing as it does the names of the Chancellor and Board of Regents, the Officers of the Board, the Faculty and the Students of the University. Added to which is a short account of its origin and development, from the time of its first incorporation in 1850 by the Legislative Assembly of the State of Deseret, to the present time. It also enters into the details of the courses of study in the Classical, Normal, Commercial and Preparatory Departments. From it we also learn that the foundation of a valuable library is established and a literary journal, conducted by the students, will shortly appear. The Faculty, with a desire to establish a cabinet to represent the Mineralogical and Geological formations of our Territory, its Entomological life and its Flora, solicit the friends of the Institution in different parts of the Territory to assist them by collecting such specimens of value and curiosity as they can obtain and forward them to the University, as well as from missionaries and others in various parts of the world, who, by the exercise of a little thought and pains, can greatly enrich this cabinet by the productions and natural curiosities of the lands in which they sojourn. The attendance of students for the academical year 1868-9 has been males 120, females 103. Total 223.

W. H. Crawford, writing from Washington, U.T., August 13, says—"The weather is warm, with occasional showers of rain. The health of the people is good. There are good prospects for fruit; the corn crop looks promising, but the cotton crop is small. The Indians are peaceable. Brother Jacob Hamblin and John R. Young are labouring amongst them.

Since the storm of Aug. 19, occasional showers fell at Salt Lake City. One of almost unprecedented severity broke on the 25th, though it was short. The wind for a few moments blew a hurricane, followed by drenching showers of rain, vivid lightning, and loud thunder. Occasional showers also fell during the night. The thunder and lightning were severe at Ogden, Brigham City, and Logan, though little rain fell there.

Elder Andrew Peterson, writing from Fairview, August 19, says—"A coal bed has been opened about five miles north of this place, and one mile from the road to Spanish Fork Kanyon, by Brother Hans Carlson, of Springfield. He has sunk a deep shaft, and is turning out a superior article of coal. This bed is very extensive, and is called the "Mammoth Coal Mine." Altogether it is quite a success, and will prove a great benefit to the settlements in San Pete and Utah counties. Harvest has commenced at this place. The wheat crop is better than it has been for years; but the grasshoppers have taken most of our oats. The health of the people is good. Our co-operative store is doing a good business.

Elder Samuel Pitchforth, writing to Robert L. Campbell, Esq., from Levan, says they are hauling rock and otherwise preparing to build a meeting-house, 36 by 20 feet at Levan. That settlement is in a prosperous condition, the crops are good, and the location is well adapted for fruit. Speaking of his home in Nephi, Elder Pitchforth says:—"We should be pleased to show you our fruit, flowers, etc., twenty-five varieties of grapes, three of which are bearing, also some choice kinds of cherries, plums, pears, apricots, gooseberries, strawberries, currants, etc.; of flowers we have dahlias, roses, gladiolus, tuberoses, stocks, petunias, bleeding hearts, etc. We have now twelve kinds of dahlias in bloom, and have had more than that number of roses blooming."

"Nestor," writing of affairs in Tooele, August 23, says—"Last Friday the 20th inst, the Grantsville Woolen Factory Co., previous to setting up their machinery, extended an invitation to the people of Tooele County to participate in a social gathering, at their mill, the dance was kept up till 'some wee sma hour ayont the twal.' The wheat crop in this part is excellent, the other crops would have been very good, had not the 'iron clads' taken such a fancy to them. Our set of brass instruments ordered from the firm of Besson & Co., of London, has arrived in good condition. Our band has been organized under the leadership of Capt. Thos. Croft, late band master of the Volunteer Rifle Corps of Woodford, Essex, England, and we feel proud in having so experienced an instructor in the science of music, as Tooele does not wish to be behind its neighbors in any good thing. The storm of last Thursday evening was very severe here. It lasted three hours, and ended, I am pleased to say, with no serious result, except a drenching to those who live under poor roofs."

From the *Salt Lake Telegraph* of August 26 we glean the following:—

The Congressional Committee left Salt Lake City, Aug. 25.

The measles have been prevalent at Payson. Elder H. Boyle's company from the Southern States had suffered considerably, with some deaths.

Mrs. Linforth, after a visit of two months to Salt Lake City, started on her return to San Francisco, Aug. 25. Mrs. Jennings and Master Thomas Jennings would accompany her to San Francisco.